

1854
THE STUDY

OF

COMPARATIVE GRAMMAR

AS AFFECTING

EDUCATION IN INDIA,

AN

ESSAY READ BEFORE

THE

Calcutta Young Men's Christian Association,

BY

GEORGE SMITH, ESQ.

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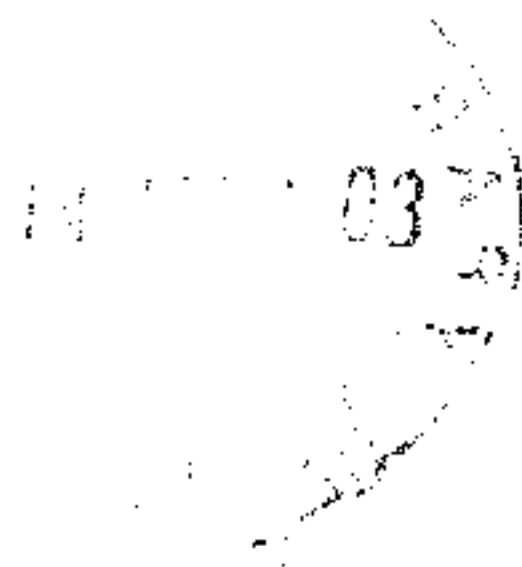
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CALCUTTA:

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This Essay, already printed in the 'Calcutta Christian Advocate,' has been published in compliance with an intention, to issue the first series read before the Association.

10th October, 1854.



THE STUDY
OF
COMPARATIVE GRAMMAR
AS AFFECTING
EDUCATION IN INDIA.

THE position of an Association of Christian Youths in India, bound together by the common object of self-improvement, and of advancing Christ's kingdom in the land, demands at once practical effort, and a practical and Indian view of all subjects. Fearful of falling into the youthful error of trying to teach others before we ourselves are taught, and in the ignorant fervour of a first love, attempting to do much for others, while everything yet requires to be done for ourselves, we have chosen the subject of to-night's study.

The ultimate tendency of all knowledge in modern days is to unity. The scientific mind delights no longer to wander in the confused variety of nature or thought, admiring and studying all in detail, but with the sweep of a wide-stretching generalisation, discovers a secret bond of individuality and oneness, underlying all phenomena. Looking at the world, and man as a great storehouse of effects, these by a true philosophy are traced back to causes, and these to others still more remote, until at last we arrive at a Great First Cause, who upholds all things by the word of His power, and before whom reason staggers, for He is Himself uncaused. It is

thus impossible to enter on the study of any one science, without being led at least to the principles of every other, so that the true student cannot but discover a perfect harmony in all things, a perfect unity of design and beauty of result, until he is led to exclaim of the Designer, How wonderful in council; how excellent in working!

It is this tendency to one grand unity, as first applied to physics by Bacon, and to psychology by Descartes, that has not merely placed all knowledge on a new basis, developing Alchymy into Chemistry and Astrology into Astronomy, but has given rise within the last generation to entirely new sciences. Geology has reduced the seeming confusion of the earth's structure to beautiful regularity and law; Surgery is no longer as it was the instrument of the quack or the pedant, but as evolved into Comparative Anatomy, enables such men as Forbes and Owen to reproduce from the fragment of a bone, a whole race of gigantic existences; while as perhaps the latest offspring to which science has given birth, we have Comparative Philology. Indeed the word "Comparative" has come now to play a most important part, to stand as the exponent of the great idea of unity in all nature; a unity which is proved by the sternest laws of the Inductive Philosophy; a unity which is the most important accession of later days to the evidences of Christianity.

It is neither difficult to define Comparative Grammar itself, nor to understand its application to the early history of nations, and to its sister-sciences—Ethnology and Archæology. It is to the mental, what Geology is to the physical sciences. As the latter proves unity of design and harmony of execution to exist, where nought had been seen but chaos and confusion, so the former teaches that there reign in the many varieties of languages and dialects, certain bonds of similarity and laws of structure, by which they may be reduced to well-defined classes or families, having all a family likeness and a kindred relationship: and these finally,

by the application of a more searching analysis, probably to one universal language, which, as it may have been the first, so it may be the last and only tongue, spoken on earth, and hymned in Heaven.

Like all the Sciences, Comparative Grammar arose from a period of vain conjecture and absurd theory, as to the one original language spoken by man in the Garden of Eden, and by the race previous to the dispersion of Babel. The love which existed in the days of Antiquity, and the Middle Ages of modern times, for tracing the origin of nations and individual families to a high source, was not likely to deprive itself of the arguments that could be adduced from language, for he surely who spake the most ancient dialect, must have sprung from the oldest, and therefore noblest stock. And here we see illustrated the fact, how near men sometimes are to the truth, and yet fail from a unimaginate timidity to grasp it. The principle that gave a Herakles to every land and even to India under his name of *Διοσκουρις*, that made the too-national Roman trace his origin to the Trojan heroes, and half the states of Europe think their veins ran with the blood of a Brutus, that drove even prosaic George Buchanan to relate how the Scotch had received their name from the daughter of Pharoah who educated Moses, that leads our Celtic friends to delight in the ascertained fact that Gaelic was the language of Adam, and to object to Milton, because he does not make him address the sun even as their shadowy Ossian; had that principle been carried a little further, and the national vanity of its upholders been a little more increased, Comparative Grammar would have been anticipated in its startling statement, that our ancestors must be sought on the hills of the Koosh or the valleys of Kashmir, in the Brahman who sings of Rama, or the Parsi who reverently adores the rising sun. Accordingly we find that these speculations were current so early as the days of Psammitichus, for then the Egyptians

considered themselves, the most ancient of mankind. Herodotus, in his own simple style of story-telling, informs us (Euterpe II.) that the priests of Memphis told him how the king had proved the Phygians to be older, by shutting up two new-born children for two years with a dumb shepherd, suckled by goats, after which their first cry was "Bekos" "Bekos," which was found to be the Phrygian for bread. After all, the scholiast shews more shrewdness than usual, when he quaintly suggests it might be merely an imitation of the cry of the goats. Our pedantic fool of a king, James VI. is said to have attempted the same experiment, on the island of Inchkeith, the result being that the Hebrew tongue was proved to be the true original language, which men would assuredly speak, had he the creating of them. It was thus that, during the revival of letters, these speculations continued, until Leibnitz, that prince of philosophers and men arose, and laid by anticipation the true basis of a sound Comparative Philology, on which succeeding scholars have built.

But nothing can be said to have been done in the way of establishing a true science, until attention was directed to the study of Sanskrit. It was soon after the East India Company had ceased for a while their great wars of conquest and annexation, and, as the 'Permanent Settlement' shewed, had resolved to devote a little more attention to the social position of the conquered races, that their language began to be studied as such, and a few scholars arose, who saw the poverty of spoken dialects, and the necessity of enriching them from their one great source. It is true that previous to 1778 when Halhed published his Bengal Grammar, and therein first directed attention to the resemblance between the Asiatic and the European tongues, Du Perron had opened the old sacred languages of Persia to the study of Europe. These however were but secondary in philological importance, and Du Perron was more of the sciolist than the scholar. It was after Halhed that the enthusiastic soul of Sir Wm. Jones caught the infection,

and although, with the spirit of a true fanatic, he more than once ran riot in mere speculation, his works gave a lustre to Oriental study, and increased the stability of the infant science of Comparative Grammar. He proved too, as Mackintosh, Jeffrey and Talfourd have since done, the perfect compatibility of eminent legal knowledge and scholarship, with the refined graces of the *belles-lettres*. The learned Colebrooke, whom Cousin lauds so highly, followed him, not to speak of poor John Leyden, of whom as a man, it is enough to say he was the friend of Sir W. Scott, as a scholar the only one of his time who dared to make the rivalling of Jones the aim of his life. The name of Wilkins too is well known, and many others whose labours were, so far as the public were concerned, confined to the ant-eaten pages of musty Asiatic Transactions.

But England is no nation of either scholars or philosophers, and accordingly the first draught of success intoxicated them, and the scholarship passed to France and Germany, in the latter of which, if we except Horace Hayman Wilson of Oxford, and Ballantyne of Benares, it still remains. What would our science have been, without the Schlegels and Humboldts, the Brüder Grimm, and Bopp? it might have existed in the crude imaginings of only a few theorists, it might have been what much of our scholarship, philosophy and theology now is—but a feather from the tail of Germany. It is a blot upon, we cannot say Britain, but the East India Company, that we should have all the stores of Indian lore and Sanskrit literature in our possession, and yet be indebted for our knowledge of them, to the secret study of Teutonic scholars, or the self-denying labours of our German Missionaries. And now, if you ask for philologists of England, we can point to none who are not so thoroughly germanised, that their own nation cannot recognise them, Turner, Pritchard, Latham, Donaldson and Curzon, and, save the two previously mentioned—none else.

some years study of the Classics, the *Results* of Comparative Grammar, and if there appears to any one either too hasty generalisation or fanciful hypothesis, he will suspend his judgment, until for himself, he investigates the means by which these have been arrived at.

In the district of Asia surrounded by the Caspian on the north, the Euphrates and Persian Gulf on the west, by the Arabian Sea on the south, and having its eastern side watered by the wide-flowing Indus, we have an extent of country nearly corresponding with the modern Persia. This is the Iran of antiquity, that has given to the poet many a song of love and beauty, to the Historian many a subject of eager investigation, and has become to the Orientalist a cause of intense interest and learned study. With its long-stretching ranges of hills and well-watered valleys at their base, with such plains as those of Shiraz and Ispahan where the soft breezes kiss the ever-young foliage, and the aroma of spices floats on the air, where the vine trails its rich clusters on high, and the silk-worm weaves its web under the luxuriant mulberry, while fireflies dance around and the voice of the nightingale is heard in the gardens of roses ; or with those of Ghilan and Mazanderan rich with the sweets of the sugar-cane, or with its endless table-lands where, in an atmosphere that an Italian might envy, the shepherd "tunes his rural pipe to love," Iran seemed to combine in itself all the advantages of every land, while the paucity of large rivers in the interior, and the long miles of salt deserts skirting some of its frontier, were fitted to prevent a scanty but multiplying race from too soon dispersing to other lands. Whether this was the first seat of man or not, can we wonder that here should be reared a race of hardy tribes, who, when the human family increased, separated to the north and south, and thus became the great and the first colonising races. Can we wonder that this should have been called the land of *Iran*, of *Aryan*, of the *Arian* races, of the *nobles* of humanity.

Now the theory as advanced by Comparative Grammar is this, that the low Iranian or southern races pushed southward, crossed the Indus which was their great boundary, and colonised the northern districts of Hindustan, forming the germ of the Hindu tribes. All their traditions and early ballad poetry point to these districts as the scene of their early exploits; Ayodhya or Oude, according to the Rámáyan Epic possessed the first race of kings, who trace their origin to the Koosh or some country beyond, while the successive series of invasions on the aborigines of the south, are shadowed forth in the person of Ráma the Rejoicer, who with his monkey general Hanuman conquered the whole of the peninsula, bridged the strait between it and Ceylon, known as 'Colchicus' to the ancients, and finally avenged his wrongs on Rávana.

The language which they brought with them seems to have undergone a double process upward and downward; on the one hand it became so refined and polished as to be the sole property of a priestly class, and to contain all the esoteric part of their belief, under the name of Sanskrit or the *perfect* tongue; and on the other it degenerated into Prakrit, which, as the original colonists increased, and their descendants were separated over the wide continent, was further broken up into many dialects that still, in their noble ruins, give evidence of their origin, and are now the media of communication for the teeming millions of India; except in the Carnatic. In all, the latest authorities have reckoned them as fifty-six.

Meanwhile the High Iranians, who inhabited the northern part of the original country, embracing the fine Doabs of the Euphrates, sought an outlet through the valleys and passes of the Caucasus. These two classes separated, just as at a later time we find the immense bands of Tatars who inhabit Turan, the centre of Asia, and may be termed its Goths. The Mant-

nasty, the Mongols in the centre pushed downwards and made India their own, while the Turki tribes, accompanied by the dreaded Oigurs, marched on to the west, and, as in the case of the others, adopting the faith of the conquered tribes, settled down in the countries they now occupy, after having long been the scourge of Europe. So the High Iranians seem to have issued forth at different times in three bands. First in point of antiquity are the Celts, by the north of the Black Sea entering Europe, and settling down beyond the Danube and the Vistula. A second, by the Hellespont, colonised the centre of Europe, forming the Teutonic or Germanic nations, of which we Saxons are the descendants. The third, which though last, first rose to eminence, confined themselves to the genial climes of the southern peninsulas of Europe, so like their own Iran, making Samothrace, Dodona, and Etruria the seats of their mysterious worship of the Cabiri, and as Pelasgians forming the main stock of the future Greece and Rome. They were the third and fourth kingdoms of the mystic statue of Nebuchadnezzar, as in Iran and Mesopotamia, they had constituted the first and second. But the great lesson of ancient history was taught by them, that the more civilised Pagans are, the more degraded they become, and it was when Greek Aesthetics and Roman law had gained the world, that the second of the emigrating tribes of Iran, the Teutones, burst down upon them, overturned their monstrous civilisation, and became the apostles of the new-born Christianity, and the civilisers of a world, which, while they moor themselves by that anchor, will always be theirs.

And now, how startling the fact—we, the descendants of the High Iranians, possess this land of the sun, and meet in our colleges, schools and churches, our shops, warehouses, and cutcherries, our brethren of old whom idolatry has degraded, on the very soil which, ages before our ancestors passed into Europe, their progenitors redeemed from the Mlechhas of the hills and the tiger of the jungle. What is the

lesson to the longing soul from the fate of the two races? Is it not the old story over again of a Joseph ruling Egypt, and extending to his degraded brethren the bread of life, and the full love of a long pent-up heart, while they know it not; of the judge in Moorish legend, who recognised in the slave that he was about to condemn, the brother with whom, e'er he had apostatised, he had played on the Andalusian hills. It is not the least of the claims of India on England, that our language is theirs, our civilisation theirs, our aspirations theirs, that in a very true and special sense they are our brothers.

On separating, these allied races carried with them a language originally common to all, but which in the case of each tribe, became modified by the new circumstances of climate, natural objects, wants and associations. And in all, even at this distant period; how true the words of the poet. (Ovid Met. II.)

“Facies non omnibus una,

“Nec diversa tamen, qualem decet esse sororum.”

These various branches are well termed the Indo-European family, as they are spoken from the strongholds of the Carnatic to the wild loneliness of Iceland.

Sanskrit.

Persic.	Armenian.
Scythic.	Gothic.
Hellenic.	Slavonic.
Italic.	Celtic.

and their many derivatives—that is, all the languages spoken in Hindustan Proper, Persia, and Europe in its wide extent, except Turkey. Europe has thus remained in undisturbed possession of the Aryan races, except in later times in the case of the Huns and Magyars, and the Turks of Tatar origin—that is, with the exception of the last, there has been no admixture of non-Aryan blood, and all nations of

Europe are as truly descendants at the present day of the High Iranian tribes, as those of Hindustan of the Low.

But what are the laws or principles, which Comparative Grammar derives from an immensely wide induction, and which are the results of its investigations? They are simple and sure. If we examine the alphabet of every Indo-European language, we shall find it either defective or redundant, that while letters to represent certain sounds are entirely wanting, others have three or four.* Accordingly if we take all the alphabets on earth, and reject the superfluous characters, we shall find, as Schlegel remarks, that a proper scientific one would consist of only the following ten.

Vowels, A I U.

Consonants, . . . { L N R.
P T K.

Sibilant. . . . S.

There is no word in any Indo-European language that cannot be pronounced by this primitive alphabet,—this alphabet of humanity. This great fact on which such immense absurdities have been built by the supporters of the “Fonetic Nuz” contains the germ of all the laws of this science, the others may thus be stated.

I. These ten letters under their various commutable forms are the same in all Indo-European languages.

II. Vowels are of less importance than consonants, because they are less the Shibboleths of pronunciation.

III. All words must be divested of prefixes, suffixes and euphonic letters, and reduced to pure roots.

IV. Similarity of formation or Syntax is requisite.

V. Also similarity of meaning radically.

* As in English :

P	B	F	V	W	Commutable.
T	D	T — H			ditto.
C	K	G — H	Q		ditto.
L	M	N R			ditto.

VI. The local circumstances affecting every language, must be taken into account.

VII. The widest induction possible.

VIII. The great fact of progress outwards or extension, and of progress downwards or decomposition, must be remembered.

IX. Relationship will *a priori* be seen among words representing the commonest ideas, as :

(a) Numerals.

(b) Pronouns.

(c) Names of places.

(d) ——— animals.

(e) ——— parts of the body.

(f) Primitive ideas, as of good and evil, existence and death, &c.

(g) Names of the Divine Being.

All these laws are now fully established, and are applicable to the General Family. For the relationship of particular branches as of Sanskrit, Zand, Greek, Latin and English, others exist, as

1. The Greek aspirate has the force of S. *ἔλν* a wood, Lat. *Sylva*.

2. In Greek, the second aorist contains the pure root, in Latin, the genitive of nouns, and imperative and supine of verbs, and from these parts are other words generally derived.

Pococke in his 'India in Greece,' a book distinguished as much for absurd theory, as it is often remarkable for suggestive truth, traces the connexion between Greek and Sanskrit thus :

1. Greek often prefixes an euphonic syllable to Sanskrit words beginning with a consonant, as A-pollo, Bala, A-tha-man, Daman.

2. In the name of Buddha's spiritual teacher we see many laws illustrated. *Sanskrit* Budha-gooros, *Greek* Putha-goras, *English* Pytha-goras.

Viewed from another stand-point, languages have been divided into the Classical and Romantic. The Classical are those which use one root to express an idea, and mark the variations of it by additions to, or changes of termination, so as still to have one word. This is the highest perfection of any language abstractly viewed, to express the most in the fewest words, or in one word, to ring innumerable changes on one root without monotony or discord. Of these, Sanskrit is the most perfect, since it has not one preposition, Latin follows next, at once more philosophical and ancient than its sister the Greek with its beautiful plasticity, and then German which may well be termed Teutonic Greek. It is in the formation of the languages of modern Europe, that we see the nature of the change from the Classical to the Romantic, resembling in Geology, the gradual disintegration of Granitic and Metamorphic rocks, of which the later formations are composed. The Italian, Spanish and French are simply the Latin as pronounced by Gothic and Frankish barbarians, in which terminations are rejected, and prepositions, articles, pronouns and auxiliary verbs substituted. Such are the Romantic languages, which gave to our ancestors heroic romances, in which the *trouvères* of Provence strung their harps, while René presided over a musical court, in which the rich voice of the Castilian lover serenaded his queen of beauty, or breathed words of jealousy and hate. Thus Comparative Grammar gives us the great Indo-European family of languages. But many others must be taken into account, which cannot be yet adopted into it, and the following table will give a pretty complete view of the division of languages at the present day, as agreed to by most scholars.

I. <i>Monosyllabic.</i>	II. <i>Dissyllabic.</i>	III. <i>Trisyllabic.</i>
<i>Chinese,</i> <i>Tatar,</i> <i>Malay,</i> <i>African dialects,</i> <i>American ditto,</i> <i>And those of all sa- vage tribes who have no alphabet nor literature.</i>	<i>Indo-European,</i> <i>Sanskrit,</i> <i>Persian,</i> <i>Kurdish,</i> <i>Armenian.</i>	<i>Shemitic,</i> <i>Hebrew,</i> <i>Aramaic,</i> <i>Phoenician,</i> <i>Arabic,</i> <i>Samaritan,</i> <i>Ethiopic (Geez),</i> <i>Coptic,</i> <i>Abyssinian.</i>
1. Pelasgian embracing,	2. Gothic.	3. Celtic embracing,
<i>Phrygian.</i> <i>(a) Doric.</i> <i>(b) Eolic.</i> <i>(c) Ionic.</i> <i>(d) Attic.</i> <i>Latin.</i> <i>(a) Etruscan.</i> <i>(b) Umbrian.</i> <i>(c) Oscan.</i> <i>Italian.</i> <i>French.</i> <i>Spanish.</i> <i>Portuguese.</i> <i>Wallachian.</i>	<i>Scandinavian.</i> <i>Norwegian.</i> <i>Swedish.</i> <i>Danish.</i> <i>Icelandic.</i> <i>Laplundic.</i> <i>Finlandic.</i> <i>Teutonic.</i> <i>Moeso-Gothic.</i> <i>High-Germanic.</i> <i>(a) Modern German.</i> <i>Low-Germanic.</i> <i>(a) Anglo-Saxon.</i> <i>(b) Frisian.</i> <i>(c) Dutch.</i> <i>(d) Platt-Deutsch.</i>	<i>Slavonian.</i> <i>Lithuanian.</i> <i>Hungarian.</i> <i>Polish.</i> <i>Russian.</i> <i>Cambrian.</i> <i>(a) Welsh.</i> <i>(b) Cornish.</i> <i>(c) Armorican.</i> <i>Erse.</i> <i>(a) Gaelic.</i> <i>(b) Manks.</i> <i>Basque.</i>
<hr/> MODERN ENGLISH. <hr/>		

The whole history of languages, as set forth in the above table, proves that there is a regular law of gradation or development in speech, as in nature. Entering not into the views of such as Lord Monbodo, who hold that man, like a wild beast, painfully progressed from cries to words by his own efforts; nor into those equally absurd which declare that speech was given by God to man at first, we hold that thought and language are, and always have been, co-existent from their very nature, and that man cannot be said to have invented language any more than thought, or to have received it from God in any way more miraculous than he received mind. We can at the same time hold that language, like the soul, was in its beginnings infantile although spontaneous, and gradually progressed from a state of monosyllabism to one of polysyllabism in its roots. Progression is the

tendency of every language, if allowed to evolve its own powers by a favouring state of civilisation. Oken's "law of development," however atheistic when applied to matter, becomes emphatically true in this case. The Chinese is perhaps the most refined of the monosyllabic family. It has 480 pure roots of one syllable, increased to 1200 by mere variation of tone, and still further to an incredible number by the position in a sentence. All Hebrew scholars know that this is to some extent the case in the Shemitic tongues. On the other hand the Indo-European family increases its roots by adscription or incorporation, while the Shemitic roots generally consist of three syllabic consonants.

Attempts have been made to prove that these three great families are in reality one, and that the dispersion of Babel was not the confusion generally supposed, but a harmonious change and adaptation, like all God's works, like the structure of the mind itself, of which language is the product and reflex. If we admit the great law of progression and development in language, we must look forward to the time when, as the monosyllabic and Shemitic families become better known, a sterner analysis, a wider induction and a greater perfection and refinement will prove the existence of but *one* distinct family, with its many kindred offspring. In a recent number of the 'Journal of the Royal Asiatic Society,' Mr. Laidlay shews with no little success the similarity between the Indo-European and Monosyllabic families, taking the Sghá and Pghó dialects of the Burmese as the link, thus :

Chinese	Heph.	Chinese	Ti.
Sanskrit	Kapal-e.	Sanskrit	Dêv-a
Greek	Kephal e.	Greek	The-os.
Javanese	Kapal-la.	Latin	Div-us.
Latin	Capit-is.	Saxon	God.
Saxon	Head.	Persian	Kuda

Chinese	Fung.
Sanskrit	Phunka.
Latin	Vent-us.
Saxon	Wind.

The connexion between the Sanskrit and Shemitic on the other hand is sometimes very close, as :

Arabic	Kaz-dir.	Arabic	Sukkar.
Greek	Kassiter-os.	Greek	Sakkhar.
Latin	Cassiter-ides.	Latin	Saccharum.
Sanskrit	Kastíra.	Sanskrit	Sâkará.
English	Scilly or Tin Isles.	English	Sugar.
	Hebrew	Tukkiim (1 Kings x. 22).	
	Sanskrit	Sekhur or Suka.	
	English	Peacocks or parrots.	

These, may, however be accounted for by the commercial relations which existed between India, Arabia and Palestine in early days.

Now the important question arises, if it is so probable that the three great families of languages may be reduced to one, that is polished and developed up to a level with the Indo-European, and if it can be strictly proved that the laws formerly enunciated are correct, may not the various branches of this family, which seem somewhat dissimilar, be so assimilated as to become one universal language ; or at least as to render the acquisition of a universal language an easy matter for all ? Is such a condition of language not necessary to the advance of the race, to a perfection that shall culminate in another world, to a good time coming, to the universal diffusion of Christianity, to millennial days ? If we turn to history, we find that the idea and fact of a universal language are very old. What was the Greek at the birth of Christ but this—the language of all educated classes, Jews and Gentiles ? What was the Latin subsequently in the middle ages, what is it even now, but the learned language of the world, which many scholars can speak, which all can write ?

It is the language in which the travelling student, unskilled in the continental tongues, asks for the best hotel, in which German *savans* ignorant of English reply, as we have heard Zumpt of Berlin, at a public dinner, in which the classical editor who wishes a European circle of readers, writes his notes and commentaries. And is not the very fact that this so long prevailed, and is now falling into disuse, but an argument for the probability of the diffusion of one modern language. How true then is it, that every thing in both a philosophical and practical sense tends to the universal. Why did our best scholars meet lately to devise one set of characters for every language, why was the cry at one time so great in India about romanising oriental alphabets, why was a meeting lately held to draw up a code of commercial laws and signals applicable to all nations, why has arisen the practice of world-wide exhibitions and crystal palaces, why do we see hereditary enemies fraternising, and French soldiers sailing in English ships? is it not that humanity feels she has one pulse, one hope, one destiny, one earth, one heaven; is it not that the great idea of brotherhood, so long preached from pulpits, is now practically infusing itself into all? All this is means to an end, that end unity; a unity in duality, the recognition of only two parties, good and evil, Christ and the Devil, of only two places, heaven and hell, of only two roads to them, the narrow and the broad. This end will, humanly speaking, never be accomplished fully without the universal language. From the days of Babel, till now, diversity of speech has been the great obstacle. Ask the scholar, the missionary, the philanthropist, the merchant making haste to be rich and leave the land of his wealth. The heart has a language of its own that is one, why should not the lips express it in one. The proud Englishman cannot feel the loss of a wife, a sister, a child or a lover, more keenly than the Bengali. The same wild gush of anguish relieves the soul, the same arrowy throb of sorrow shoots through the breast. The emotion is the same, the language how different.

Yes the heart has a speech of its own, which all can use, all understand. The *ideas* of one land may not become known to another by speech, but its *feelings* can; or to express it philosophically, the rational consciousness is the property of a few, the intuitive of all. There is a universality and a power of expression which belongs to Music, that constitutes it the universal language of this intuitional consciousness. Based upon sound or sounds possessed by all, upon a rythm and harmony which the most simple, which even the animals can feel, upon great mathematical laws which are as fixed as those that guide the heavenly bodies, it is the exponent of feelings and passions that are the property of the race. Music appeals to all, and subdues all. The story of Orpheus, who by his lyre moved animals and even rocks and trees to listen, is no myth, it is but an orientalised truth. The soul-rending farewell of 'Lochaber no more,' or the death-like plaintiveness of 'Auld Robin Gray,' or the mournful lamentation of the 'Flowers of the Forest' are understood by all of every clime, while the most apathetic souls are moved by the rattling joyousness of 'Tullochgorum,' the composition of a Scotch Episcopal Bishop, or the 'March of the Cameron men.' Hence the power of the Opera in modern days, hence the spell which binds an English audience under Italian or German words that they know not, as the madness of Lucia di Lammermoor or the patriotism of Tell is embodied in the sounds of music. The Great Masters have fully availed themselves of its power, and in their divine 'Oratorios,' have bodied forth with a distinctness recognized by the least musical, even the powers of nature, and the abstractness of moral ideas. Who that has sat in Exeter Hall, or been present at the Birmingham Festivals, can ever forget the rush of the soul, produced by the genius of Handel or Mozart. Is it 'Israel in Egypt?' the plagues are so vividly depicted that he can hear the croak of the frogs by the bloody Nile, the swift pattering of the death-

giving hail, and the gentle rustle of the destroying angel's wings. Is it 'Elijah?' we see the old man's form on rocky Carmel, or hear his sarcastic voice at the altars of Baal. Is it that most glorious of conceptions, the 'Messiah?' with reverent hand the veil is withdrawn, and we hear the song of the nativity, or stand in awe struck and adoring love, before the agonies of the 'Man of sorrows.' And if music accomplishes all this for the soul of man, can he not at least hope that his rational powers may find a corresponding expression that humanity shall understand.

We cannot then call the idea of a universal language Utopian. It will come to pass if not in earth, in heaven. If we say that language has certain general laws of structure and affiliation, that which combines and possesses most of them will be likely to become universal. Now the English does this above all. Of pure Teutonic origin, with Saxon as its basis, it is enriched with the nervous strength of the old Norman, through it with the sturdy pith of the Latin, and the elegant philosophic accuracy of the Greek. It is more versatile than any other, and yet to this it does not sacrifice its substance. It contains its own Germanic element, adorned with the cream of all tongues in exquisite proportion. Of all languages it is the most easy of acquisition, if we except the arbitrary rules of pronunciation. It has spread over the greatest part of the world, and not merely is it known to the educated classes of every land, enthusiastically studied by the German, elegantly mangled by the French, and musically applied by the Italians, but it is the mother-tongue of North America and adjacent islands, of Australia, of our other Colonies, and to a great extent of India. It seems in its elements and structure to be entirely fitted for a world-wide diffusion. It is not, like the German, so philosophical as to be incapable of expansion among ignorant minds, nor like the French, so nerveless and tawdry, as to be fitted merely for polite intercourse. It does not like the Italian concentrate

its strength in the musical flow of its rythm, nor like the Spanish in the deep intensity of its passion,—it is emphatically the language of the world, the bluff frank out-spoken tongue of candid sociality, abjuring hypocrisy on the one hand, and vulgarity on the other. It is the language of man, of humanity, of a nation that is Queen of the Sea, of vast colonies, of armies, of mineral wealth, of Christian virtue, of a nation that has propagated it, and will propagate it over its large and great dominions. It is in fine a language that contains a literature, unrivalled for its strength, its versatility, its adaptation to the thought of all lands, of which it is the best exponent.

Assuming then that it is not only a possible but a very probable thing, necessary to the existence of millennial days in the full prophetic sense, and as the logical result of all thought, science and the principles of language, that there should be a universal tongue; assuming moreover that English, from the history of its formation, the character of its elements, the nature of its literature, the great power, extent and territorial dominion of the nations who speak it, will be that tongue, how does it affect education in this India of ours, where was first planted the root of Comparative Philology? This question may be answered from three sources—the nature of language—its history in past days,—the position of India and her vernaculars in the linguistic scale. Our science distinctly teaches this law, that while we must, in comparing tongues, deal with roots and primitive forms, the more they become refined, the more their similarity is discovered, and the principles of their structure found to be identical. Such refinement, the lower Iranian tongues have not received, on the contrary they are perhaps less perfect now, than centuries ago. Such refinement the High Iranian tongues have undergone, until now we have them in a high state of development. The law of the latter has been progression in all things, because they have had the only progressive religion—Christianity—

that of the former retrogression, because whatever is of man, as Hinduism, Buddhism, Mahomedanism, cannot stand. We have seen that of all tongues English is the most polished and developed, that it contains most general laws of resemblance to others, and is consequently best fitted for universal ascendancy. Its history as a language in India, presents to the eye of a scholar a curious aspect. While the medium of introducing the knowledge and religion of the west, it cannot be denied that its evil tendency has been, to strive to supplant the languages of the east. We have seen the two great parties of the Anglicists and Orientalists supporting their respective opinions with much of the unmodified bigotry of prejudiced minds. The former have cried English for India! and they have embraced almost all the missionaries who cannot themselves lay claim to oriental scholarship. The evil of a too universally prevalent educational, as opposed to an evangelistic system, has with them been seen in the supposition that English is the best medium of teaching—we cannot say preaching—Christianity.

Hence to the contemplative mind that speculates on the future of India, on the christianising of her races, the elevation of her civilisation, the development of her resources, and the growth of her language, her present agencies seem inadequate. The educated Hindu may with tolerable correctness write English, but he cannot speak or write with idiomatic fluency the tongue, which he learned as he hung at a mother's breast, or played in childish sport on the floor of the Zenana. He is born to the inheritance of a dialect that is poor in its present state, and in the amount of its literature, and yet he does nothing to enrich and elevate it. The Babu of Young Bengal prefers Sahib, Esquire and Mr. to his own more beautiful words, and with a disregard of his own oriental and natural habits, adopts those of the cold north. Educated contrary to his indigenous nature, he is yet compelled by the want of enthusiasm which a western

education has never yet bestowed, to submit himself to customs that he must despise. Hence the conflict, that, in Calcutta at least, is now going on between the necessity of submitting to all the fooleries of an idolatrous life, and the inclination to burst the bonds of superstition, and declare itself free. From the communication of knowledge without moral power, and of the letter of English science without the spirit, this conflict ends almost invariably in a surrender of duty to custom. Bengal has during the last hundred years that our civilisation has been extended to it, produced but one Rammohun Roy, but one Dwarkanath Tagore. The logical result of this conflict is, Scepticism on the one hand, Mysticism on the other. Hence the shallow Rationalism of Vedantism, no longer satisfied as at first with the blasphemous vulgarity of Paine, but now worshipping Strauss and Newman, and that not intelligently. Who invent the new Poojahs, who adorn the old with all the tinsel that vanity, and all the mock majesty that ingenuity can devise, who abandon themselves so much to the dissipation of the Bazaar, or the drunkenness of the brandy-cup, who can with logical ingenuity prove from the Shastres that Old Bengal may eat beef, and Young Bengal drink strong drink? Is it not a large body of educated Hindus whom England has taught luxury and vice, as well as literature and Christianity. Bound down by the bitterness of a conflict, the intensity of which few can know, they rush with the recklessness of madmen into the wildest extremes. Properly viewed they have the regeneration of India on their souls, but so unequal are they for the task, that Hamlet-like they may exclaim—

“The world is out of joint, oh! cursed spite,
That ever I was set to put it right.”

But this we know, is but a transition state, made worse, it may be, by violating the common sense law of Comparative Grammar, that an indigenous language cannot be up-rooted, and that a civilization arbitrarily imposed does more evil

than good. We have a strong parallel to all this in the state of Rome, when the Republic had overcome Italy, Carthage and Greece. Cato struggled hard with all the obstinate patriotism of his stern old heart against the tide of Hellenism that, after the Third Punic war, flowed in on Rome. Her mission was not to think, but to act. Greece must give the world civilization, Rome, after making it practical, propagate it. And so Greek Tonsors come to the Great City, and Greek Physicians open their shops in the forum, and Greek Philosophers begin to walk under the pillared porticoes of Latin villas, as erewhile they had done in Athens and in Rhodes, and Roman boys are entrusted to Greek Tutors, and the Grand Tour to Athens becomes necessary for the completion of their education. But the result was this in Rome, as we trust and know it shall never be in India: she fell under the weight of her civilization, like her own myth of the maid buried under the baubles for which she sacrificed her patriotism. India under the teaching of a better Christianity, after purging itself of the early vices of its faith, will yet rise high in the scale of nations.

Others have cried Orientalism—Sanskrit, Arabic and Persian! let us rear a race of native pandits, maulavis and munshis, who will become the apostles of learning to idolatrous India. Fools also; for they forgot that no more can the dry bones of the oriental tongues, as taught by such, afford the manna of life to hungry souls, than the ruins of a brick pagoda can be revived into a glorious temple. And thus has the contest gone on, in Missionary periodicals, Society Transactions, and Government Despatches, until India has at length become wiser, and learned the truth of Horace's 'Aurea Mediocritas.' Comparative Grammar teaches the folly of supplanting an indigenous language, and the propriety of educating a race in foreign ideas through their own speech. It proves the great truth of many controversies, that both are right in what they affirm, and wrong in what they deny, that the truth lies

between, as Montaigne shewed, when he adopted as his philosophic coat of arms, an even pair of scales, with the motto '*Je ne sçais quoi.*' The true plan is, a vernacular education for our lower schools and lower classes of high schools, and English for the higher classes. In this infant or transition state of civilisation in India, we must be content that English bear the same relation to Native education, as the Classics here and at home to Christian; that they become the medium of instruction to advanced pupils, who are previously masters of the vernacular. And just as the Classics open to our admiring gaze the treasures of the glorious ancients, who comparatively surpassed us in all things but physical science, so will the English open to the sealed eyes of the Hindus, the treasures of western lore. Somewhat on this plan has Ballantyne proceeded in the very stronghold of Indian Orientalism, and this principle has at length been recognised by the intelligence of an English Board of Control who have boldly enunciated it, and based the whole of their recent despatch upon it.

And thus the vernaculars will become refined by no arbitrary process, thus will they hold the same relation to English as Latin did to Greek, which as a literature at least, was wholly borrowed from Greek, and yet was older than it, and retained its own structure and individuality; or as the Neo-Hellenic to the original stock, which is gradually being purged of its Turkish elements and purified, as the works of Corais, Soutzos and Trikoupe have shewn, by the true old tongue of Hellas.

It is too soon to speculate as to the introduction of a universal language into India. Many years must elapse before the fifty-six Sanskrit dialects and the many derived from the Malay, can be so refined as to come within such a probability. But when we think on the intimate connexion between language and mind, how much unity of thought, unity of civilization, unity of religion and unity of hope,

contribute to unity of language, we cannot but feel such will happen. And whether we hold that the day will come when the Saxon shall have fulfilled his mission in India, and the Merchant with his fortune-hunting, and the Judge with his laws, and the Missionary with his Bible, and the Educator with his learning, shall all alike pass away, and the Indian shall rule, and preach too, and buy and sell for himself; or that the English will ever be the governing race and amalgamate with native society, when it has been raised to its own level, as it will one day be, it matters not.* The proudest monuments that the English would leave behind them, were they to quit to-morrow, would be neither Fort William, Fort St. George nor Bombay Castle, but their Missionary and Educational Institutions, their roads, railways, canals and bridges, and in a word their language. Let but the provisions of the great despatch be carried out, let English and the vernaculars work together, the one exalting the other, the one imparting a soul to the other, and we shall see a new order of things in India, the religion of the meek and lowly Jesus, sanctifying and giving birth to that knowledge which shall run to and fro, and be increased in the land.

The best English Works and Translations on the subject of Comparative Philology, are :

Bopp's Comparative Grammar, 3 vols.

Niebhur's Lectures on Ethnography and Ethnology, edited by Dr. Schmitz.

Donaldson's New Cratylus.

Latham on the English Language.

Dr. Smith's Article 'Language' in the Penny Cyclopædia.

F. W. Newman's Article 'Alphabet' in Kitto's Cyclopædia of Biblical Literature.

Religious Tract Society's Volume on the 'Origin and Progress of Language.'

F. V. Schlegel's 'Language and Wisdom of the Indians.'

Wiseman's Lectures on the Connexion between Science and Revelation.